

THE
CHURCHES
GLORY.

*SHEWED FORTH IN
A SERMON.*

Preached at the HAGHE.

Before their Majesties

THE KING	} of Bohemia.
&	
QUEENE.	

*By J.E. Preacher to the Company
of English Merchaut Adventurers
in Hamburgh.*

*Ecclesiæ non jungitur qui ab
Evangelio separatur, Cypr.
de lapsis.*

THE

CHURCH GLORY

NEW AND FORTH

A SERMON

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OF

QUEEN

ALL

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OF

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THE



TO HER MAIES-
TIE THE QUEENE
OF BOHEMIA. &c.

MAny commend the
Churches glory, but
few imitate it, be-
cause they never
truly knewe it; so-
mewhat they have read, & heard
of it but never truly saw it, for with
carnall eyes they behold her spiri-
tuall beauty & cannot discerne it.
An ignorant person looking on the
picture of Helena drawne by
Zeuxes, sayd, that she seemed
not to him to be so fayre. Nico-
machus

THE EPISTLE

Sume meos
oculos & De
am judica-
bis.

a Rev. 2. 17.

b Mat. 17. 4.

machus, the Pamter answered him, Take my eyes & you will thinke hera Goddesse. The best way to judge of the Churches glory is to get it, & within our hearts to feele it, ^a none knowes the new Name that Christ writes on his, but he that receives it *Whosoever hath once felt within him, the excellent & unspeake able benefit of the pardon of his sinnes, peace of conscience, joy in the holy Ghost, power of fayth, quiet fruit of patience, comfort of obedience yea the sweetnesse of the very teares of repentante, with other parts of the Churches ornaments, will say with Peter when he saw but part of Christs glory in his transfiguration, ^b It is good being heere & with*

DEDICATORIE.

with the ^c Woman in the Revela-
tion, cloathed with the Sun, viz
Christs righteousness, tread the
Moone, viz all earthly change-
able glories under feet.

c Rev. 12. 1.

And though your Majestie
knowes more of the Churches glory
by your inward feeling of it, then
I can discover, yet in all dutifull
acknowledgment of your Majesties
favours & gracious countenance
of my Ministerie, with an hearty
desire to doe your Majestie any good
service, were it but to bring Pin-
nes to the Temple, in the least to
further your spirituall dressing &
glory, I am bold to present to your
Majesties view this small treatise
of the Churches glory. And what
you were pleased once to heare
(being called by your command to
preach)

THE EPIST. DEDICAT.

preach) vouchafe I humbly desire
now to reade. Being confident of
your Majesties gracious acceptance
hereof for the matter sake, (though
not set forth wvith shew of vvor-
des, vvvhich the truth needes not,
the Churches glory being sufficient
of it selfe to commend it, playne
vvorke being best & most in use,
& curious vvrought plate not re-
garded,) I commend your Majestie
to ^d God & to the vvord of his
grace vvvhich is able to build you up
& to give you an inheritance a-
mong all them that are sanctified, &
an inheritance incorruptible, &
undefiled, that fadeth not away re-
served in heaven for you.

b Act. 20. 32.

c 1. Pet. 1. 4.

Your Majesties

most obliged

Chaplaine.

JER: EL-BOROUGH.



THE CHURCHES GLORY.

Psal. 45. v. 13.

The kings daughter is all
glorious within.



It is uncertaine,
vvhoe made this
Psalme, but certai-
ne that he vvas a
Prophet & holy
man: for S. Peter ^a
tells us *that no prophecy of the scriptu-
re is of any private interpretation, but
holy men of God spake as they were in-
spired by the holy Ghost.*

^a 2. Pet. 1. 20

It is also certaine, that it vvas
made concerning Kinge Solo-

mon & his Queene, to set forth the glory of his kingdome.

But most certaine, that the authour looked higher then Solomon, & his Queene, & chiefly intended by them, & their outward great vvorldly glory, to expresse the inward & spirituall farre greater glory of Christ & his Church; for neither Solomon or his Queene in all their glory vvere clothed like one of these. And that this vvas the Prophets scope appears by some sayings in this Psalme vvwhich cannot be attributed to Solomon but to Christ: as *b*

b v. 6.

Thy throne O God is for ever & ever for though Kings in the vvord of God are called *c* *Gods* (in respect of their office, not their nature *d* *they shall dye like men*) yet this vvord heere, God, is spoken of the sonne of God, as appears plainly, Hebr. 1. 8. *Unto the sonne*

c Psal. 82. 6.

2. Thef. 2, 4.

d Psal. 82. 7.

he

he sayth, Thy throne O God is for ever
& ever as also Solomons throne
vvas not for ever but Christs.

Moreover it is^e sayd *In stead of* ev. 16.
thy fathers shalbe thy children whom
thou mayst make princes in all the
earth: but this is not true of Solo-
mon, for Rehoboam his heire
vvas so farre from enlarging his
dominion on earth, that he lost
the greatest part of his fathers
kingdome, neither reade vvee
that any of the rest of his children
ever attayned to that Kingly glo-
ry their father had: but this is
true of Christ & his Church for
in stead of the fathers, *Abraham*
Isaack & Jacob &c. they had chil-
dren *Peter, John, Paul, & other*
Apostles, vvhose spiritually over-
came al nations by the preaching
of the Gospell; so vvhetheras Christ
set up his throne only in Judæa in
his life time as Kinge of the Jevves

f Mat. 12. 42.

these children enlarged his dominions to the uttermost parts of the earth. And since the^f Queene of the South came from the uttermost parts of the earth to behold the glory of King Solomon, let us also come vvith our best attentions to behold the glory of the King of Solomon, & his Queene, for behold greater then Solomon or his Queene are heere.

The Parts of this Psalme are tvvo.

The 1. concerning } this is the
Solomon. } literal sen-

The 2. concerning } se.
his Zueene. }

The 1. concerning } this is the
Christ. } mystical

The 2. concerning } sense.
his Church. }

I.

g v. 2.
h ibid.

Solomon is comended for
is & beauty. *fairer then the chil-*
dren of men. for his^h eloquence,
for

The Churches glory.

5

for hisⁱ povver. { truth,
for his vertues of { meekenesse,
 { righteousnesse.
For his^l riches in { his costly gar-
 ments.
 { his ivory pa-
 laces.

iv. 3.
kv. 4.

lv. 8.

All vvhich vvere but types of
the farre exceeding spirituall be-
auty, eloquence, povver, graces, &
riches of Christ. For^m *he is white*
& *ruddie the chiefest among ten thou-*
*sand*ⁿ *never man spake like him; o all*
Power in heaven & earth is given
him: P hee is the way & the truth:
wee must Learne of him for he is
meeke & lowly: his name is the Lord
our^r righteousnesse; hee is perfumed
with l myrrhe & frankinsence & all
powders of the merchants: heaven is
his throne & the earth his footstool.

m Cant. 5. 10

n Ioh. 7. 46.

o Mat. 28. 18

p Ioh. 14 6.

q Matt. 11. 29

r Ier. 23. 6.

s Cant. 3. 6.

t II. 66. 1.

Happie vvoman may some
thincke that hath such a husband
as Solomon more happie soule
that hath Christ.

Solo.

2.

u v. 10.

w v. 31.

x v. 12.

Solomons Queene is { 1. instructed
2. comēded

Instructed, ^u *to forget her owne people & Kinge Pharaoh her fathers house & the reasons hereof are three.*
1. for then the ^w Kinge her husband *will desire her beauty & love her.*

2. Hee is her Lord & shee must *worship him*, in respecting him more then her father, & be ruled by him.

3. though she leaves the glory of Kinge Pharaohs court, yet shee enjoyes the glory of Kinge Solomons, & shall live in as great honour & magnificent pompe as ever she formerly did, for *the daughter^x of Tyre & the rich among the people shall intreat her favour.*
So the Church of the Gentiles (of vvhich this Gentile Queene might be a Type) must forsake the idolatry, & superstitious vanities in vvhich shee vvas brought

ught

ught up, & embrace the true
 fayth of the Gospel, & the right
 manner of vvorshipping God,
 as her Lord & husband Jesus
 Christ vvould have her doe, vvho
 vvill then delight in her, & her
 condition shalbe more honou-
 rable then ever before, for y Kings
 shalbe her nursing fathers, & Quee-
 nes her nursing mothers, they shal
 bowe downe to her with their faces,
 toward the earth.

y Isa. 49. 23.

Commended, in the vvords
 of the text. Her commendation
 is layed out. 1. by her relation,
the Kinges daughter. 2. by her
 qualification, *shee is glorious.* 3. by
 the amplification of her glory
 First in respect of the universali-
 ty, *all glorious.*

2.

Secondly in respect of the sin-
 cerity, *within.*

The Kinges daughter is all glo-
 rious vvithin.

By the Kinge is literally meant

Pha-

21. Kings 3. 1.

Pharaoh Kinge of Egypt, by his daughter, Solomons Queene, for he^z married Pharaohs daughter.

But mystically by the Kinge, is meant God, by his daughter, the Church, the spouse of Christ: vvhich sense being chiefly intended (as I have formerly shewved) by the authour of this Psalme, I vwill also follovv, in the handling of these vvordes.

The King.

a Psal. 95. 3.

That God is a King I thinke none vwill denye it, except Athiests that denie God though too many in their rebellious deedes seeme not to acknowvledge it. King David sayes he is *a² great God & a great King above all Gods.* not as other Kings of particular countries, but a great King over

b Psal. 47. 2.

b all the earth. King Nebuchadnezzar confesses him of a truth to be

a Lord

his *a^c Lord of Kings yea the King of hea-*
 ne *ven.* other Kings are borne, or
 gh- made Kings, but hee is an *a^c eternal*
 e, is *King,* others are subordinate, for
 the by him *f* Kings reigne but he is a
 ft: *supreame & absolute King,* others
 en- *mortal,* but he *an g immortal & h*
 ed) *everlasting King.* He hath made all
 e, J things in heaven, and earth, he
 ng governes all, & vwhen he please
 he can destroy all, therefore ye is
 Kinge of all.

c Dan. 2. 47.
 d 4. 37.
 e 1. Tim. 1. 10.
 f Prov. 8. 15.
 g 1. Tim. 1.
 h Ier. 10. 10.

The consideration vwhereof
 serves for an instruction to Kings
 on earth to feare this King of hea-
 ven & earth, vwho hath made
 them Kings on earth, vwho can
 make them Kings in heaven, vwho
 can make them no Kings on earth
 for those *i that walke in pride hee is*
 able to abase even him vwho vvas
 a *k* King of Kings, Nebuchadne-
 zar, vwho vvas driven from men
 among the beasts of the field to

Vse 1.
 i Dan. 4. 37
 k 2. 37.
 l 4. 32.

eate

m Ier. 10. 7.

n Ps. 2. 10. 11.

o Pro. 9. 10.

p Lewis 7.

L' historie
de France,
par Seigneur
du Haillan.
p. 692.

q Col. 4. 1.

eate grasle as oxen till he knew that
the most high ruleth in the kingdomes
of men; therefor ^m who would not
feare thee O King of nations. Bee wise
then O the Kings be instructed ye that
are judges of the earth (is the coun-
sell of a ⁿ King) & this is that they
should learne to serve the Lord in
feare, for the ^o feare of the Lord is the
beginning of wisdom.

It is good counsell that S Ber-
nard gave the P French King, that
he should remember that God
his Creatour gave him that great
& honourable charge, not to go-
verne after his ovvne pleasure,
but for Gods honour, to vvhom
he vvas to give an account vvhenever
God should dcmaund it.
S. Paul q counsells masters to give
their servants vvhats is just, & æ-
qual, because they also have a master
in heaven, & for the same reason
should Kings (vvhose name in
Latin

The Churches glory.

11

Latin & Isidore thincks to be from wel doing) governe their subjects with justice & equity for they also have a King in heaven.

Secōdly, this shoud teach us all to feare & obey this great King: *the wrath of a King is as messengers of death* how much more is y^e wrath of the King of Kings; We feare thē that can kill the bodye, much more is he to be *feared that can destroy body & soule in hell* wee feare Kings on earth because of their power, much more shoud wee feare him from whom Kings have all their power, *for the powers are of God* S. ^w Peter bids us *feare God & honour the King* Some honour the King for their owne honours & preferments, but the true ground of honour to Kings on earth is the feare of the King of heaven, who hath so commaunded. And of such as dishonour Kings, much more of such

r Reges a recte agendo vocati ideoq recte faciendo regis nomen tuetur, peccando amittit lib. de sum. bon:

Vse 2.

f Pro. 16, 14.

t Mat. 10, 28.

u Rom. 13, 1.

w 1, Pet. 2, 17

x Pro. 24. 21
 Aquo secundus, post
 quem primus
 Tert. apol.
 c. 30.
 y Ier. 48. 15.

as seeke to depose & murther the
 we may truly say there is no feare
 of God before their eyes, neyther
 are they Peters successours: their
 not honouring the King proceedes
 from their not fearing God,
 & so being faithlesse to one King,
 they will never be faithfull to the
 other. It is then wisdom in Kings
 not to commaund their subjects
 against God, yea to commaund
 them to serve, & feare God & keepe
 his Lawes, for then they will
 honour the King & keepe his Lawes:
 but if Kings in their commaunds
 obey not God as good subjects,
 they teach their subjects to
 disobey them, for it is better to
 obey God then man, & the commaund
 is to *x feare God & the King*,
 first God & then the King; God is
 called *the King y the Lord of hosts*
 because all the creatures are his
 subjects and souldiers, he sayeth
 to

to one goe & he goeth, to another
doe this & he doeth it, to the sun-
ne stand stil, or goe back, to the sea
be dry land, to the earth open, &
they doe so, *z the fire, hayle, snow* z Psa. 148.8.
& vapours fulfill his vword & since
all the creatures as good subjects
yeild obedience to their King,
it is a shame that men should fay-
le in their duty especially such
who in their baptisme have taken
the vowe of allegiance: and since
not only other creatures but even
Kings on earth obey this King of
heaven & earth, their example
should moove other men to this
duty to feare God their King;
who prefers his Courtiers to be
Kings in heaven, but all such as
will not have him to reigne over
them though *a Kings of the earth &*
great men, rich men, chiefe captaines a Rev. 6. 15.
& mighty men shall hide themselves
in dennes & in the rocks of the moun-

Φιλαλεξ-
ανδρ
Φιλοβασι-
λευς
b Hos. 3. 5.

*taines, & say to the rocks & the moun-
taines Fall on us & hide us from the
face of him that sitteth on the throne.*

King Alexander had two friends,
one loved him as Alexander, the
other loved him as king, Let us
doe both, love him who is our
God & so feare him for ^b his good-
nesse, love him who is our king
& so feare him for his pover.

Daughter.

Filix Regis,
animæ fide-
lis. Hier. in
Loc.

c 2. Cor. 6. 18

SEcondly by the Kings daugh-
ter is meant the Church, or
the faithfull. All creatures
are this kings subjects but the
faithfull have a neerer relation to
him, in being his daughters & son-
nes, for ^c I will be a father unto you
& ye shall be my sonnes & daughters
sayth the Lord almighty: so that it
may be alike truly sayd that faith-
ful men are his daughters & faith-
full women his sonnes, for there

is

is no respect of persons with God,
 there is neither Jew or Greeke
 King or subject, rich or poore, ^d Gal. 3. 28.
 male or female, *but are all one in*
Christ Jesus. VVee knowe not Christ
any more after the flesh sayth S. Paul, ^e 1. Cor. 5. 16.
 neyther doth Christ knowe us
 after the flesh, ^f Mat. 12. 50.
for who soever shal
doe the will of his father which is in
heavē, the same is his brother his sister
& mother: therefore the Church
 of Rome to little purpose applyes
 the latter part of this Psalme con-
 cerning the Kings daughter & her
 honourable women to their ^g Mollerus
 Nunnes at their consecration, ^{in loc.}
 since it belongs to men as wel as wo-
 men to the married as the unmar-
 ried even to the whole Church
 of what nation, sexe or condition
 soever they be: but the prophet
 in allusion to Solomons Queene
 heere termes them daughters;
 vwho in other places are called the
^h Matt. 5. 9.
 sonnes of God. ^{Rom. 5. 2.} Jesus ^{8. 14.}

i Heb. 1. 2.

k Luk. 1. 35.

l Job. 38 7

m Luk. 3. 38

Gen. 1. 26

n Eph. 2. 3.

o Heb. 1. 3.

p Ioh. 1. 12.

Jesus Christ as God is the only
 sonne of God by natural genera-
 tion, as man, the only sonne of
 God by ^kpersonal union, the ^lAn-
 gels, ^mAdam & Eve & in them all
 men & women are the sonnes of
 God by creation after Gods image
 in righteousness & holiness, but
 men being in honour through
 their fall in Adam lost this image
 & honourable condition of being
 the sonnes of God, & are now by
nature the ⁿchildren of wrath, &
 sonnes of iniquitye: but God out
 of his love to man sent his owne
 sonne ^o(*vvho is the expresse image
 of his person*) to be man, to restore
 man to the image of God in being
 the sonnes of God, for ^p*to as ma-
 ny as received him to them he gave
 this honour to bee the sonnes of God,
 even to them that beleve in his name*
 & so the faithfull only are resto-
 red to this honourable estate of
 being

being sonnes & daughters to the King of heaven, for *wee are all the sonnes of God by faith in Jesus Christ.*

q Gal, 3. 26.

The Church then is the Kings daughter in law by the grace of adoption in a spiritual union by fayth being married to the Kings sonne.

When Sauls servants communed with David to take in marriage the Kings daughter, David answers *Seemeth it a light thing to bee a Kings sonne in law :* but I may say, seemeth it a light thing to bee the King of Kings daughter in law : It was a great honour wherewith God magnified the blessed Virgin to be the mother of a King, of God, but a greater happinesse to her that she was a daughter of the King her God : Is it a great honour to bee borne of earthly Kings, & not

Vse 1.

r 1, Sa. 18. 25.

felici9 eum
corde quam
carne gesta-
vit. Aug. de
S. Virg. c. 3.

a greater to be borne of a heavenly King? If all worldly honours of Kingly Parentage, Kingly marriage, Kingly magnificence, alliance, beauty, wit, eloquence, courage, or what soever else may be of higher esteeme added heereto, be layed all together in balance with this only honour to be the Kings daughter, they wilbe founde too light even lighter then vanitye, in respect of this spiritual dignity; this is that crownes all the rest, & let us so esteeme of it as the best flower in our garland.

Cease then, cease blind, old, doting world to judge them the offcowering of the world who are the happiest people therein, and though thou naturall man perceive not the things of God, yet the time shall come when in anguise of heart thou shalt say *this is he whom we had sometime in derision,*

*tion, wee fooles, accounted his life
madnesse & his end to be without ho-
nour, how is he now numbred among
the children of God & his lot among
the saints.*

use 2.

And as this makes, for the
Churches honour so it affoordes
her comfort; for is she the Kings
daughter, she shal then never
want any thinge that is fittiug or
good for her. A good Kings care
is to provide for all his subjects
much more for his owne chil-
dren: God causes his sunne to
shine ou the wicked but the hot-
test beames of his favour shal re-
flect on the righteous: this King
that hath so much loved us when
we were his enemies as to give his
owne Sonne to be married to us,
how shall he not with him give
us all thinges being reconciled &
made his daughters: Kings on
earth may want power & cannot

B 5

helpe,

t Ps. 146. 3.

u Psal. 27. 10

w Is. 63. 16.

helpe, may want love & will not
 helpe, may want life for they are
 mortal, & though they have both
 power & will yet helpe not, put
 not then your trust in princes sayth the
 Psalmist nor in the sonne of man in
 whom is no helpe, his breath goeth
 forth he returneth to his earth & in
 that day his thoughts perish; but the
 Kings daughters helpe is in the
 name of the Lord who hath ma-
 de heaven & earth; hee is the King
 of Kings & can helpe, a loviug fa-
 ther & will helpe, an eternall
 King & the living God, & can at
 all times when he sees fitting, hel-
 pe; when^u father & mother forsake
 then the Lord taketh us up, & though
 Abraham be ignorant of us & Israell
 acknow ledge us not yet thou art our
 father our redeemer, thy name is
 from everlasting. The King may
 indeed suffer his daughter some-
 times to be troubled, like the

woman in the ^x Revelation forced by the Dragon to fly into the wilderness, but even there, where little hope of food is she shalbe nourished, & finde a place from the face of the serpent; but if she should find none there, yet in y^e her fathers house are many mansions, & the Kings sonne her husband is gone before to provide a place for her. The Churh may want sometimes what she desires but never what God knowes good, & though the King denye his daughter one thinge, he may give her a better; And though she be a Queene married to the Kings sonne, it is fitting she acknowledge her father, & the King may suffer her to want because he would have her come to him, for he is the King & wilbe sought to & great reason he should, Because she is the Kings daughter.

^x Rev. 12. 14.

^y Ioh. 14. 2.

z Isa. 54. II.

a 6.

daughter she Lookes the King
 should looke after her & so sets
 still & does not stirre up her selfe
 to take hold of the King, nor call
 upou him with that humility,
 fayth, fervency & coustancy she
 ought to doe; which if she would
 doe, & so dispatch her prayers as
 extraordinary Embassadours to
 the King of heaven, she should
 receive a gracious answer *z oh*
thou afflicted, tossed with tempest &
not comforted, the Lord ^a hath called
thee a woman forsaken & grieved in
spirit, for a moment have I forsaken
thee, but with great mercies will I
gather thee, in a little wrath I hid my
face from thee, but with everlasting
kindnesse will I have mercy on thee:
 Let the Church then with Quee-
 ne Hester goe in to the King, he
 will hold out the scepter of his
 grace, & the devises of wicked
 Hamans shalbe brought on their
 owne

owne heads ^b Pray then for the peace of Ierusalem (for she is the Kings daughter) they shall prosper that love thee, Peace bee within thy walls & prosperity within thy palaces; ^c Look downe from heaven wee beseech thee O King of heaven behold from the habitation of thy holynesse & of thy glory, & for the glory of thy name suffer not men on earth to doe thee this dishonour to abuse thy daughter; where is thy Zeale & thy strength, the sounding of thy bowels & of thy mercies are they restrayned O thou who hast the hearts of Kings in thy hands, put into the hearts of the Kings of the earth to hate the whore that is drunck with the blood of thy saints.

Arise o Lord God of our salvation, smite thine enemies in the hinder parts & put them to perpetual reproach. Oh ^d remember not our iniquities for ever neyther

be

^b Ps. 122. 6.

^c Isa. 63. 15.

^d 64. 9.

*be wroth very sore, behold, see we be
seech thee we are thy people. & thus
much for the Queenes comfort.*

Vsu 3.

e 1. Pet. 2. 9.

Thirdly this also teaches the
Church her duty, for is shee the
Kings daughter let her then be-
have her selfe like a daughter to
so great a King & *shew forth in her
conversation the vertues of him
that hath called her out of darknesse
into his marvellous light & walke
as a child of light, be holy as the
King is holy, be mercifull as her
heavenly father is mercifull, ab-
horre sinne as a base thinge &
sinfull wicked persons as unwor-
thy the compauy & couutenan-
ce of the Kings daughter.*

Psa. 101. 7.

f Prov. 16. 12

*It is an abomination to Kings to
commit wickednesse, f sayth Solo-
mon, so is it also to Kings son-
nes & daughters, who as they
are above others in state, so they
should*

should be higher in their virtuous behaviour as King Saul g 1. Sam. 10. 23. higher by the head & shoulders then the rest of the people.

h When Samuel had annoyuted Saul King it is sayd that God gave him another heart, a heart befitting a King, & to great persons God gives heroick spirits to doe great thinges, but to his owne children he gives his owne spirit, so there is another spirit in them then in the world, for as i manyas i Rom. 8. 14. are led by the spirit of God, are the sonnes of God, now the fruit of k the spirit is love, joy, peace, long suffering, gentlenesse, fayth, meekenesse, temperance: Bet ye there fore followers of God as deare children, & walke in Love as God hath loved us, but l all l Ephc. 5. 1. uncleannesse or covetousnesse, let it not be once named among you as becommeth Saints, or the Kings daugh

daughters. Thus farre of the relation, the Kings daughter.

Glorious.

SEcondly, is to bee considered her qualification, she is glorious.

Glorious in being gracious.

First because grace is true glory, & therefore the saints are called the ^m *excellent* ones upon earth & by the prophet ⁿ *Isaiah the glory*

^m Psa. 16. 3.
ⁿ Isa. 4. 5.

^o 1 Cor. 1. 31

2. Ly because her graces are as so many tokens of Gods grace & love to her in which she glories, for *let o him that gloryes glory in the Lord*; a wife glories in shewing others her rings, jewels, & costly apparel, not only for the value of the thinges, but also for that her husband gave them, which she therefore also esteemes of & will keepe as evidences of her husbands love.

3. Ly

3. Ly, because her graces are the way to eternal glory, for ^h without holynesse no man shall see the Lord.

p Heb. 12.

The Church is glorious in that she is the Kings daughter by her spirituall adoption, but glorious also in her justification & her sanctification. The ^q Jewes gloryed that they were Abrahams children yet did not the workes of Abraham: and many glory in their noble birth, who are inglorious in a wicked life, their birth cannot afford them so much glory, as their life begets disgrace; the glory of their birth is anothers prayse, but their gracelesse life is their owne shame. It is true that our late King of blessed memory relates, that for the most part a vertuous (civill & morall) life followes a noble birth, & wee see many times that none are so base & rude in their

q Ioh. 8.

non generis dignitate, sed morum nobilitate innotescere debemus.

dist. 40. c. 3. ex Greg.

qui genus suum jactat, aliena laudat. sen. H. F.

In βασιλι-

κω δῶρω

p. 80.

impres. Ha. novix.

r 1. Cor. 1. 26

carriage as such of meane & rude parentage : But it is true that S. Paul^r sayes that *not many wisemen after the flesh nor many mighty, nor many noble are called, for God hath chosen the foolish thinges of the world to confound the wise, & the weake things to confound the mighty; & base things of this world, that no flesh should glory in his presence:* but such as are glorious in the flesh by a noble birth, being called by God are farr more glorious in their new birth & gracious spirituall life; there may bee then a natural noble birth, but an ignoble life, but whosoever is truly ennobled with the glory of a spiritual birth, is also glorious in a gracions life.

Vse 1.

Whereby, examination may be had who is the Kings daughter: Justification & sanctification are evident signes & fruits of our adoption, If a man gloryes he hath

hath the Philosophers stone, yec
goes in raggs, wee will not easily
beleeve him, neyther him that
sayes he is the child of God & li-
ves in sinne, for hee that is borne of
God sinneth not, (not willingly
going on in a sinfull course with-
out repentance) & in this the chil-
dren of God are manifest & the chil-
dren of the diuel, who soever doth
not righteousnesse is not of God.

1. Ioh. 3. 9.
10.

Use 2.
Fax mentis
honestæ glo-
ria S. Ital.
Phil. 3.

And from hence also we may
bee exhorted to seeke for this the
truest glory. Some glory in their
finnes, whose glory is in their shame
some glory in their riches &
worldly honour^s, but this world
passeth away & the glory of it, so-
me glory in their fine cloathes,
but all this is vayne glory, & too
often keepes man from attayning
true glory; how can ye beleeve
sayth Christ: that receive honour one
of another & seeke not the honour

Ioh. 5. 44.

Nullarū fere
pretiosior
cultus est,
quam quarū
pudor vilis
est. Cyp.de
hab, virg.

u I. Pet. 3. 4.

w Rev. 19. 8.

that cometh from God only, whose hearts & time is taken up wholly in an ambitious affecting honour from men, can spare no time to seeke after the true honour from God, they that too much love the prayse of men, too little care for the prayse of God; Bad people may weare good cloathes, & base minded men step up to worldly honour & glory, but the Kings daughter only is truly glorious in being gracious. Let that argument moove us which comonly preveyles every where, & that is the fashion *Let your* ^u *adorning then be in the hidden man of the heart in that which is not corruptible, even the ornament of an humble, meeke, & quiet spirit which is in the sight of God great of price, put on by the hand of fayth the fine* ^w *linnen which is the righteousness of the saints, cover your heads with the feare of God*
hang

hang at your eares, wind about
 your wrests, I meane your hearts
 the precious jewell of Gods word
 more^x worth then thousands of
 gold silver & choifest pearles, girt
 about your loynes *the y girdle of*
truth, shoo your^z feet *with the pre-*
paration of the Gospell of peace, wash
 hands & face I meane your soules
 in the blood of Christ, for be they
 never so high coloured, *were your*
sinnes as a red as scarlet they shalbe
as white as snow, For this is the
 Kings daughters cloathing of
 wrought gold, this her rayment
 of needle worke, this is the Quee-
 nes fashion, she will never chan-
 ge it, but live & dye in it, & I pray
 God give us all grace to follow it,
 & then shall the King have plea-
 sure in our beauty, And when
 the glory of al earthly Kings &
 kingdomes shall cease & be bro-
 ught to nothing, then shall the

x Psa. 19. 10.

y Eph. 6. 14.

z v. 15.

a Isai. 1. 18.

b 1. Ioh. 1. 18.

c Col. 3. 4.
Rev. 21. 2.

d Rom. 8. 18.

e 5. 2.

Kings daughter appeare in her glory, for we are ^b now the sonnes of God, but it doeth not yet appeare what we shalbe, but we know that when the King our husband Jesus Christ our saviour shall appeare with all the glory of heaven & earth that we shalbe like him & ^c appeare with him in glory, thus prepared as a bride adorned for her husband, cloathed with the glory of God in a kingdom of glory, crowned with an incorruptible crowne of glory, to which let us ^d accout all the momentary light afflictions of this world not worthy to be compared, but go on from grace to grace from glory to glory ^e rejoicing in the hope of the glory of God.

All glorious.

THe third thinge to be considered, is the amplification of this glory: & First by the
uni-

universalitie of it, *all glorious.*

First by the grace of justification for *Christs blood cleanseth her from^f all her sinnes*, & so God seeth *f I. Ioh. 1. 7.* no iniquitye, because he does not
 & impute it to her, her iniquities *g Psal. 32.* are forgiven, her sinnes covered,
 & the absolute perfect righteousness of Jesus Christ is *h Rom. 4.* imputed
 to her, & in this respect Christ
 sayes of her *i Cant. 4. 7.* *thou art i all faire my
 Love & there is no spot in thee.*

Secondly, by the graces of sanctification, wherewith her whole person in all the faculties of her soule, & members of her body, is adorned, her understanding enlightened with saving knowledge, so that with *open^k face she beholds* *k 2. Cor. 3. 18*
*the glory of God & is changed into the
 same image from glory to glory*, her will being conformed to Gods will, her affections rightly ordered, her love, feare, joy, & hope set

1 Rom. 6. 13.

m 1. Th. 5. 23.

n Ps. 119. 6. 3.

perfectio
graduum
&
partium.

on other objects, contayned within the limits of due moderation, her outward senses & members of her body instruments of righteousness unto God, & in this respect also all glorious: For as by sinne the whole person is corrupted, so by grace the whole person, even in ^m soule, spirit, & body, is sanctified; the old man is cast of with his workes & beggerly rags, & the new man is put on, which after God is created in righteousness & true holynesse; *he hath respect toⁿ all Gods commandments & does no iniquitye & though in this life the Kings daughter be not so glorious, as to bee perfectly sanctified in full measure through the reliques of sinne in her, though forgiven, yet is she in some measure sanctified in all the faculties of soule & members of her body, & so perfectly* san-

sanctified, & in this sense I dare
affirme universalitie of grace; for
where the flesh is, there is the spi-
rit also, & this spirit of sanctifica-
tion striveth against corruption;
thus though she *bee black yet is she*
comely, but heere after when the
body of sinne shalbe destroyed,
& all teares wiped from her eyes
she shalbe *all glorious without any*
spot or wrinckle, holy without ble-
missh.

o Cant. 1. 5.

p Eph. 5. 27.

Vse. 1.

By the consideration whereof
we may discern true grace from
counterfeit. Herod will heare
John gladly & doe many glorious
good things, but he will not part
with Herodias, & this blemishes ye
rest, & discovers him to be of base
Idumæa birth, & no true Israelite:
many glory of their good inten-
tions, & that they meane as wel as
the best, yet their mouths are full
of rotten cōmunication, & so we

may know the tree by the fruit to be of no good kind : others, glory of their good deeds , but their thoughts are free , their hearts full of uncleannesse, malice, & covetousnesse. It is ordinary with many, in much vehemency to inveigh against, & to handle roughly the sinne, they are not subject to, but their beloved sinne must not be touched , they are as tender of it as a King of his prerogative, whoso touches it hurts it; the chiefe Priests & Pharises will not

they tythe also ⁊ eummin & mint, but neglect judgment, mercy & faith, the greater things of the Law : but the Kings daughter is more generous she is all glorious , in hating all sinne

q Ioh. 18. 28.

⁊ Matt. 23. 23

sinne, & willing to all good *how beautiful are thy feet O princes daughter*, if therefore thou art not all glorious thou art not truly glorious, if there be not grace in every part, no true grace in any part, no true friend of Christs that does not (in his willing & ready endeavours) what soever he commandeth, neither doth he truly hate any one sinne that hates not every sinne, nor his obedience found in any good he does, that is not willing to every good, for this universality of obedience is true graces evidence. It is an honourable report that History gives of the French King that he often sayd, he had rather dye, then doe any wicked thing.

Let us then as many as would seeme to bee, or rather have the comfortable assurance to be the children of God, *cleanse our selves from*

Ioh. 15. 14.

qu'il aime-
roit mieux
mourir que
faire une
meschant
acte. S. du
Haillan p.

987.

Vlc. 2.

1 2. Cor. 7. 1.

from all filthinesse both of flesh & spirit, & perfect our holinesse in the feare of God. A little leaven, leavens the whole lumpe, a sparke of fire may burne a whole Towne, one flye corrupt a whole boxe of precious oynment, one spot blemish a faire picture, & one sinne given way too blemish the Soules glory. Men are carefull to have their apparrel sutable, (for it is ridiculous to see one cloathed in velvet breeches & a canvas doublet) let it be our care to sute our Soules with the variety of heavenly graces, not to plough with an Oxe & an Asse, to serve God & Baal, to hold with the hare & run with the hounds for if it be glorious to be good in some thinges, it is more glorious to be good in all thinges: *he that is filthy let him be filthy still* the dog will to his vomit & the swine

t Rev. 22. 11.

swine to the mire ; but he that is
 righteous let him be righteous
 still, & he that is holy let him be
 holy still, behold the King, the
 bridegroom comes quickly, &
 his reward is with him to give
 every man according to his wor-
 kes : hold fast what thou hast
 that none take thy ^u crown from
 thee, & goe on with undaunted
 courage & setled resolution in
 the all glorious pathes of grace,
 & the Lord bee with thee, his
 grace wilbe sufficient for thee
 till thou come to thy race end &
 be with the Lord : & he that hath
*blesse*d thee with ^w *all spiritual blessings*
in heavenly things in Christ heere,
 will blesse thee with all eternall
 blessings in heavenly places with
 Christ heereafter ; thus shalbe
 done to the man whom the King
 wil honour.

^u Rev. 3. 11.

^w Eph. 1. 3.

With-

VVithin.

SEcondly, this glory is amplified by the sinceritie of it. *VVithin* Not outward (say some) as the glory of earthly Kings & Queenes in riches, worldly honours, & other outward pompe, temporal magnificence, for this is the
 x Rev. 17. 4. *whores dressing in purple & scarlet decked with gold & pretious stones,* but the Churches glory is inward in the purity of doctrine, right administration of the Sacraments, & Ecclesiastical discipline, & the spiritual ornament of heavenly graces, which glory is befitting the Church as daughter & spouse to such Kings as have no carnal eyes to looke on & love her for any outward respects though never so glorious. True; the Churches best glory is inward, & that is her only beauty
 for

for which the King Loves her & delights in her; she is more glorious in her *golden Priests then golden cups*, in being rich in fayth & good works then rich in the world; but the outward glory is not to be neglected when it pleases God to give it, only we are to be cautionate that the outward doe not allure our eyes & take up our hearts more then the inward. She that hath the outward only without the inward is the whore. She that hath the inward, without the outward is the Kings daughter & a true Church, but where is both inward & outward it is an addition to that Churches glory. The poverty & from thence the contempt & from thence the confusion & miserable disorder of some Churches, where like Jeroboams priests the meannest of the people even hospitall chil-

children (for the most part ,)
are made Pastours , (which is
not a nations glory but shame
in so coutemptible (though it
should not be a ministry) may
cause us to blesse God for his mer-
cyes to our English Church both
in her inward & outward glory.
The voyce might have bin as
truely uttered , that poyson was
poured into the Church, when
the livings were taken away, as
when great revenues given, she
had oncetoo much, now in ma-
ny places too little : I have often
Wondered at the most grosse &
almost heathenish, cōmon, igno-
rance , & from thence propa-
nelle of some poople ; which I
conceived to proceede through
want of able Preachers , which
proceeds through want of suffi-
cient maintenance, which makes
so many weavers & Taylours to
beco-

become *y Dutch Clearkes* (as they say) in their Churches; & I am sure this is a deformity, not a glory, in reformed Churches.

But I thinke by the Churches glory, *Within*, to be meant the sincerity of her glory: She is glorious because gracious (as I have already shewed) which is her spiritual glory, but this glory is not in outward shewes & ostentation only before men, which, were hypocrisy, but in private also, which argues the uprightnesse & sincerity of her heart before God; Solomons Queene not only put on her glorious cloathing of wrought gold, & her costly rayment when she came publicquely before the King, or abroad in the view of the people, but within also, in private, in her closet, or bedchamber when she was alone she wore such glorious cloathing

D

as her

y That cannot speake Latin

Is. 63. 8.

Vse. 1.

as her ordinary, dayly apparrell: so the Kings daughter, viz. the Church, is all glorious, viz. gracious, not only in the publique assemblies before men, but also when she is alone in private, she adorne her Soule with heavenly meditations, fervēt prayer, fayth in gods promises &c. yea the more private, the more glad & careful is she in y^e exercise of spiritual duties, as having more fit opportunity & liberty to decke up her soule. What she seemes to bee in her life, she is the same in her heart, & the same at home in private, that she is abroad in publique, *she will not lye*, glorious, yea all glorious without, glorious & all glorious within, goes forth & comes home (*Cato* like *eodem vultu*) with the same countenance, the same in all places, like her selfe glorious.

Which condemnes the hypocrisy of many, making a great
shew

Chew of outward devotion, having only the outside of religion, but no true inward affection to goodnesse, nor private practice of pietie,^z face-takers as the Syriack Matt. 7. 5. termes them, taking only the face of goodnesse, & that abroad, but put it off in private. The Pharisee is more carefull to wash his hands before meat, then his heart, the outside then the inside of the cup: he will give ^a almes, fast, & a Matt. 6. pray, one would think him right bred & borne of God, but in giving almes he sounds a trumpet, in his fasts he disfigures his face, & he prayes, but in the Temple & corners of the streets to be seene of men; there is neyther pietie in his prayers, humility in his fasts, or charitie in his almes, but all done for his owne vayne glory, nothing to Gods glory, all done out of love to humane prayes,

not of any love to those heavenly graces, & this you may perceive if you follow him home, in private hee is another man, does none of these, nor thincks of these but abroad: like some women too carefull & curious to trimme up them selves when they goe forth, but none more carelesse & sluttish when they are at home, or like some men, that regard not what course & foule linnen they weare next their shinne, so they have over it a halfe shirt of fine linnen to bee seene, or to use our Saviours comparison like ^b painted sepulchres, faire without, rotten within.

^b Mat. 23. 27

^p Vse. 2.

But beloved I am perswaded better thinges of you, & such as accompany saluation. It is our duty to be good abroad, & to shew our fayth by our good workes; we have no cause to be ashamed

med of goodnesse, it is the Queenes glory, lest Christ be ashamed of us, our good workes must shine before men, that they may glorifie our father in heaven, but let us take heed we doe not good only to bee seene of men: Pray, fast, give almes with other duties of pietie to God & charitie to man in publique with the whole Church, but forget not to doe these at home, for remember, the Kings daughter is all glorious within, not excluding her glory without, including her glory within, for shee is both: & as I shewed before, universaly glorious in all parts, so sincerely glorious in all places, at all times, but indeed more glorious within then without.

When she is abroad, she sometimes forbears to shew forth her glory, to avoyd suspicion of
vayne

vayne glory & hypocrisy, but when she comes home, & enters into her chamber, where none but God sees her, she unmaskes her face, layes open her beauty & casts abroad all the brightnesse of her glory, in powring out her soule with more freedome & zeale in her prayers & other glorious good duties, to make améds for that restraynt in publique.

Pla. 39. l. 2.

c Ps. 37. 6.

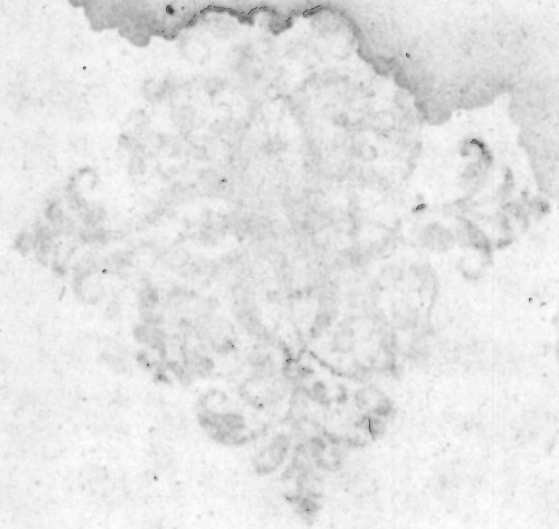
The King her father, the King her husband sees her in seeret, beholds her carriage, heares her prayers & putts her teares in a bottle, will reward her openly & bring forth her righteousness as the light; And when all vayne glorious hypocrites relying on their outward devotions, shalbe cast out into outward darknesse where is weeping & gnashing of teeth, then shall the Kings daughter who is all glorious within, be reciei-

received wthin the kingdome of
glory & *d* shine forth as the Sunne in
the Kingdome of her father. d Mat. 13. 43

Consider what hath bin sayd, &
the Lord give you understand-
ing in all thinges.



Consider what hath bin sayd, &
the Lord give you understan-
ding in all things.



7551a

Elborow, J.